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BETTER VIEWS IN ENGLAND.—In a recent letter from Newman Hall, in the *Independent*, we find that some Englishmen are beginning to entertain calm, common-sense views of Mr. Sumner's speech:—"I would fain interpret Mr. Sumner's speech thus: 'The conduct of Great Britain was productive of evil to America immeasurably beyond all damage done to individuals. It is not enough that the compensation awarded on such claims should be paid. There should also be some public official expression of regret for the course pursued by the government, and for the manifold evils resulting to America, which could not be included in the calculation.' If this is all that is meant"—clearly this *was* the upshot of it all—"no doubt England will make such reparation. Personal damages will be paid on a just arbitration and settlement; and satisfaction will be made to the American Government and nation by the admission of faults where faults have been committed. Both our honor and our interests would prompt to this. And I am disposed to think this may be Mr. Sumner's meaning. For he truly expresses that a treaty which leaves the principal wrong untouched and unredressed, is only a pacification in appearances; and that it is better to probe the wound to the bottom, in order to secure its thorough healing."

"The very thought of war is hateful between our nations. We are one blood; we have common sympathies. The love of justice; a generous desire to make reparation for a wrong, whether the party wronged be weak or strong; a sincere affection for America as our own kindred—these chiefly prompt this desire. Diplomacy may do much; but Christian influence and earnest prayer may do much more. Let the Christian churches of America resolve, and let us here resolve, that, God helping us, there shall be no strife between us, for we are brethren. Let the principles of Christ be carried out in national as in individual affairs. On both sides let there be justice done; but let meekness and forgiveness be also in exercise. Do not run the risk of quarreling with those who are true friends, because of what was done by other people. I know that to a certain degree a nation and government are responsible for the acts of their predecessors. But this may be carried too far. Is it worth while to endanger peace with those who are peaceful because of wrongs done by others in their name? Would not war between us be so mutually injurious, so destructive to human life, so fraught with untold calamities to millions of unoffending, industrious people, who had no share in the wrongs complained of; would it not be such a scandal to civilization, such a blow to liberty, such a disgrace to free institutions and popular government; above all, such an outrage to Christianity, such a crime in the sight of heaven, that Christians should strive in prayer with God, and in persuasion with their fellow-men, so as to avert the possibility of it?"

For the present, it seems to me that *all questions of Evangelical Alliance, of Bible Societies, of Christian Missions to the Heathen, etc.*, are of *secondary importance* to this which involves in it both the temporal and spiritual interests of our two nations, with all those enterprises of philanthropy in which they are engaged. The world would be justified in casting back with contempt all lessons of piety taught by two such nations, engaging in mutual slaughter and destruction. My hope is in the piety of both America and England. Let our churches lead opinion on both sides, compelling mere statesmen and politicians to follow where a higher and holier law may lead. Thus may Mr. Sumner's words be verified: 'It is sometimes said that war between us must come sooner or later. I do not believe it. But, if it must come, let it be later, and then I

am sure it will never come. Meanwhile good men must unite to make it impossible.'

How truly, and with how much force, might all this be said not only of war between England and America, but of any and all war. All men, the world over, are brethren, children of a common Father in heaven; and the idea of war among them, of mutual butchery and devastation, *ought* to be regarded by all with horror as a species of devilish depravity or madness.

WANTED — \$ 100,000.

We are thoroughly convinced that the time has arrived for greatly increased efforts on behalf of the Peace cause in our country, and that unless we make them in this time of quiet, another terrible rebellion at home or war abroad will convince us, when too late, that we have let the golden opportunity pass unimproved. Our recently enlarged operations, especially in the West, have shown an interest in this cause, and a disposition to promote it, not before anticipated. We find ministers almost universally willing to co-operate, and many men and women ready to give themselves to the work as agents and colporteurs.

Our greatest difficulty at present is a lack of funds. Especially do we need the sum named above to invest in books and tracts on the subject of Peace and War. We have on our catalogue over 100 publications of great value, and ought to have a depository of them in almost every city and county of the nation, not only to supply those who wish to procure them for their own perusal or distribution, but to accommodate our agents and colporteurs who may be laboring in their vicinity. It is, therefore, proposed to raise \$100,000 to establish these depositories, and aid in putting the works in circulation.

To accomplish this, we appeal to persons of means and benevolence. We shall send this number of our paper to some whom we know to be such, in the hope that they will not only subscribe for it, but aid liberally in making up the amount needed. We desire that each person who reads this article, will consider it a personal appeal to himself or herself, just as much as if it were in the form of a written letter or personal visit. The Peace Cause must be sustained by the *large* benefactions of the few until it acquires the sympathy and support of the many, which it certainly will when they become thoroughly acquainted with it.

And how can you invest money where it will do more good than in the way proposed? The books purchased by your donation may be sold, and the proceeds invested in others, and this process repeated for a hundred years to come, so that by their instrumentality you will continue to speak for the cause long after you have "slept the sleep that knows no waking." Will you not prize and embrace the glorious privilege of thus virtually living and acting among succeeding generations?

If you cannot give to the Society outright, will you not at least *loan* it such sums as you can spare from time to time, on condition that the interest shall be paid annually